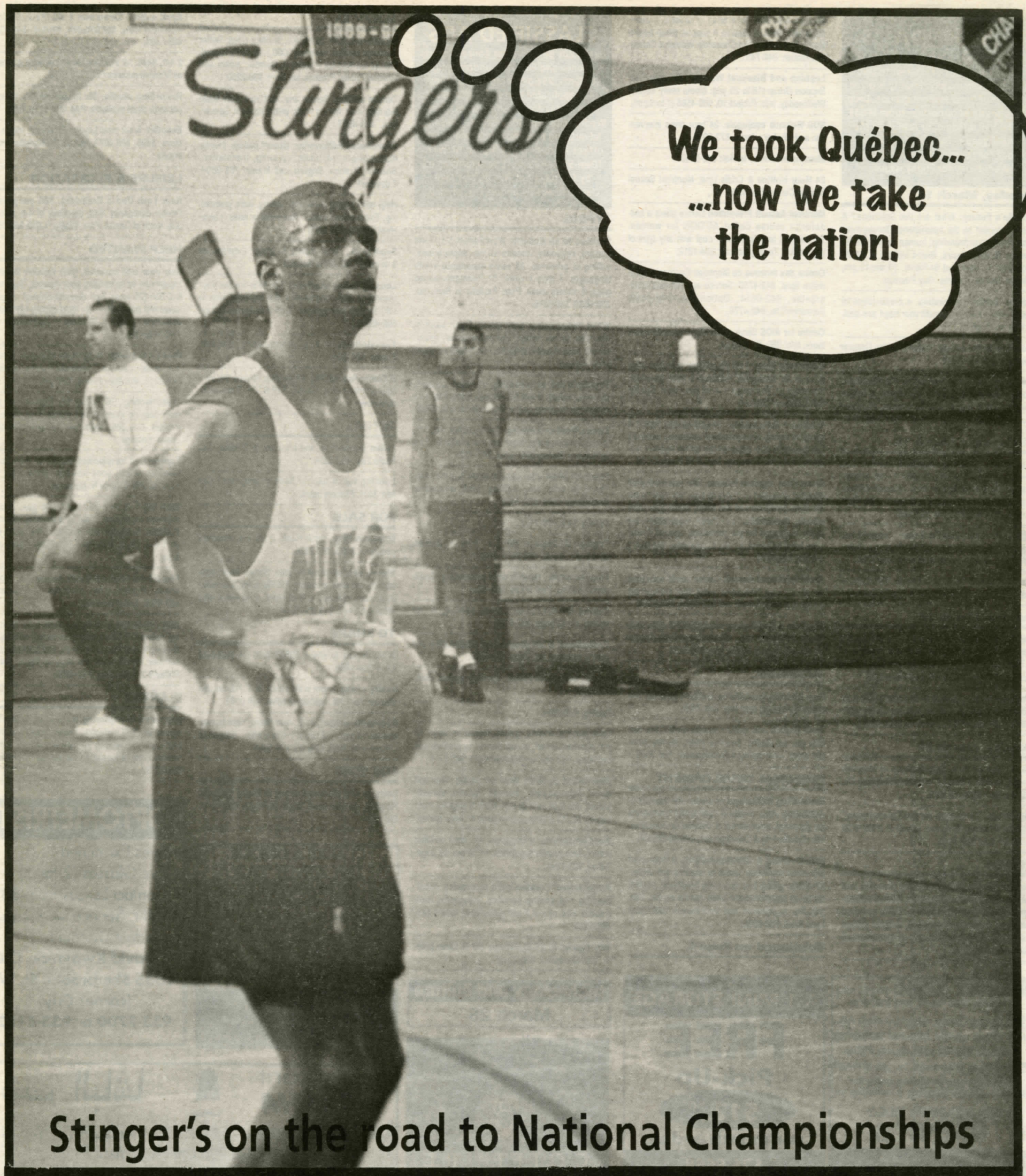

photo by Martin Chamberland

Stinger's on the road to National Championships

the Link

Concordia's Independent Newspaper

Tuesday March 14, 1995 — Volume 15, Number 36

Concordia University — Montreal, Quebec

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AGENDA

The Agenda is a free service to publicize events of interest to the Concordia community. Priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, to *the Link*–Agenda. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Tuesday, March 14

Rwanda's Future: What are the Solutions? A forum presented by the International Development Research Centre featuring: human rights activist Monique Mujawamariya, Bruno Hébert of CIDA, moderated by Raymond St-Pierre. 10 am-12 pm, Salle des Saules, Complex Guy-Favreau.

Healthy Nutrition Workshop, a presentation of healthy eating habits to benefit your heart and soul. 12-1:30 pm, H-653.

Sociology/Anthropology Students' Union General Meeting. 8 pm, LB-671-5.

The Lahey Lecture–Replacing Patrilineage: Thoughts on the Novel After its Origins. A lecture by author and Rutgers English Literature Professor Michael McKeon. 8:30 pm, BR-207. Info: 848-2340.

Wednesday, March 16

Concordia Coalition Against Human Life International are meeting to plan a mobilization against HLI's message of hate against women, Muslims, gays and lesbians and Jews. 3:30, GSA Lounge, 2030 Mackay. Info: 521-1983.

"Alternative Education For Peace: Peace Games Program," a public lecture by Dr. Francelia Butler. 3:30-5 pm, 7302 Sherbrooke W. Info: 848-7799.

Classical Music Concert featuring 20th Century classical Polish composers. 8 pm, Loyola Chapel.

Sunday, March 19

The Teenage Mothers' Service at the Women's Y presents an Art Exhibit on the theme of "family in all its diversity." Featuring wine and cheese, raffles, live music. 1-5 pm, 1355 René Levesque. $3.

18 Independents, drawings by Concordia Fine Arts Students. Vernissage: 2-5 pm, Artkore Gallery, 265 St-Antoine W, Suite 200. Continues to March 31.

Monday, March 20

The Contemporary Significance of Hannah Afendt's Political Thought, a public lecture by Dr. Philip Hansen. 8 pm, DL-200.

"East Timor, The Struggle for Self-Determination," with Isabel Galhos, Timorese activist in exile. 8:30 pm, H-507. Info: 848-7443.

WOMEN

Montreal Sexual Assault Centre provides free counselling and emotional support, medical assessment and treatment, information on police and court procedures, court accompaniment, support groups for survivors and public education on sexual assault issues. Info: 934-4504.

Women who are/ have been in abusive relationships with men: discussion & support group begins March 4, 1-3 pm at the Concordia Women's Centre. Information: 848-7431.

Lesbian and Bisexual Women's Coming Out/ Support Group (18 to 25 yrs). Meets every second Wednesday. Info: Project 10, 989-4585 (1 to 5 pm).

SOS Violence conjugale. 24 hour crisis intervention and shelter referral. 873-9010.

Mouvement contre le viol: 842-5040.

24 Hour Hotline & Crisis Line, Montreal Sexual Assault Centre, 934-4504.

Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Techniques to help women deal with any type of aggression. To register call: 284-1212.

Centre des femmes de Montréal: Services de première ligne, 842-4780; Service aux femmes immigrantes, 842-0814; Option'Elle, 842-6652; Formation'Elle, 842-4776.

Centre for AIDS Services for Women needs volunteers. Info: 989-7997, Basia.

Volunteers Needed for Parathèse, a unique playground for immigrant mothers & their children. Tuesday or Thursday 1-4:15 pm. Info: Cyndy, 934-0354, ext. 354.

Women's Spirituality: Irrepressible Spirit A series of videos and discussions exploring women's perspectives and experiences within various religious traditions. Tuesdays from 4:15-6 pm, Z-105.

Committee Against Human Life International: Women interested in planning a protest against the Montreal conference of this racist, anti-Muslim, anti-semitic, homophobic, anti-choice organization can leave messages for the committee against Human Life International at the Concordia Women's Centre, 848-7431.

Montreal Sexual Assault Centre needs volunteers for its 24 hour telephone crisis line. Concerned, bilingual women should call 934-4504, 934-0354.

Big Gals & Goddesses, wanna talk? A discussion group for big women . Whether you wear dresses or overalls, nylons or not. Info: 848-7431.

ACADEMIC

Free tutoring available to students who fail the University Writing test. Info: 848-2320.

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Self-Knowing & Communication, a three-part afternoon workshop series to explore self-understanding, giving and receiving feedback, conflict styles an communication skills (series started Feb. 10). For registration and Information, call Daryl Lynn Ross, 848-3585.

Continued on Page 4

CLASSIFIED ADS

Rates: 20¢ per word for Concordia Arts & Science and Fine Arts undergraduate students; 25¢ per word for all others (plus applicable taxes). Deadlines are 4pm Friday for Tuesday issues, 4pm Wednesday for Friday issues. Classified advertising must be purchased in our offices in room H-649. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by full payment. We do NOT take classified ads by phone, fax, or mail.

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WANTED

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Red Cross questionnaire still discriminates

By Derek Fong

The poor turnout for the first day of the Red Cross blood drive, might be attributed to the boycott organized by the Concordia Queer Collective and other student groups on campus. By 5 pm Monday, the Red Cross hadn't even collected a third of its goal of 225 units for the day.

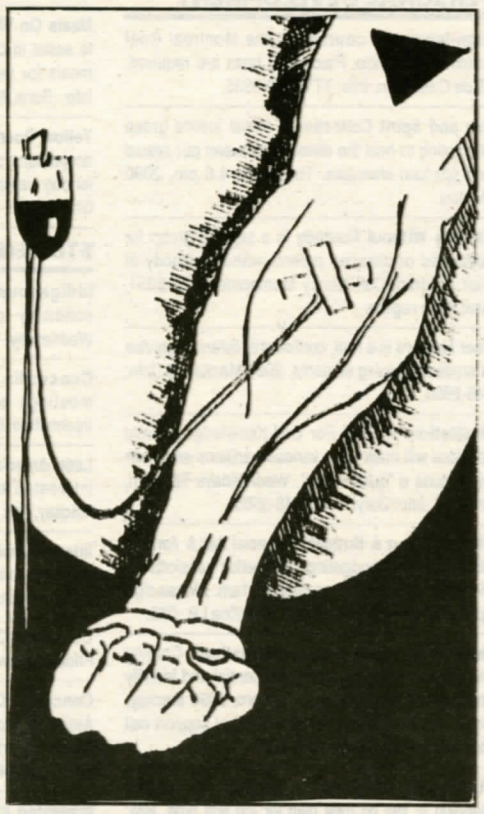
The two-day blood drive, which is being held in the Hall Building's seventh-floor cafeteria, is being sponsored by the Concordia Engineering and Computer Science Association (ECA).

"We oppose the blood drive because of the way in which they discriminate against those wanting to give blood," said Joe Coombs, co-external coordinator of the CQC.

The CQC argues that some of the Red Cross' questions are discriminatory. They say that rather than asking people about sexual behaviour, which could be considered risky, the Red Cross completely descriminates against an entire group.

"Each individual is different," Coombs said. The Red Cross "should be asking people if they have engaged in any activities which put them at high risk."

The Red Cross' criteria for determining whether a person is in a high risk category, which the CQC especially opposes, reads as follows: "If male, having sex with another man, even once since 1977."



If the person answers yes to this question, his blood cannot be used in a blood transfusion.

Coombs calls this pure discrimination. "They simply say that what they're doing is protecting the blood supply and therefore the Canadian public," he said. "But what they're really doing is promoting stereotypes."

Faisal Hanafi was not aware of a student boycott, but defends his association's sponsorship of the blood drive.

"I don't see any reason why we shouldn't be doing it," said the ECA executive.

Hanafi said. The boycott "is more of a blow to the Red Cross and to society in general."

Despite the CQC's objections to the blood donor questionnaire, a nurse working at the Red Cross blood drive yesterday sees this discrimination as a necessary precaution.

"We do some discrimination, but we don't have a choice" said Jocelyne Beaulieu.

She believes the Red Cross is justified in classifying homosexuals as belonging to a high-risk category as it protects the blood supply from contamination from the H.I.V. virus.

She says it is very difficult for the Red Cross to accurately assess someone's risk level of having AIDS.

"A high percentage of the homosexual population is high-risk," Beaulieu said. "It's the only reason (we have such criteria)."

According to her, the Red Cross is open to recommendations, and is willing to revise its questionnaire.

She referred to an older blood donor questionnaire which considered Africans, Haitians and anyone who had "travelled to or lived in a country where AIDS is common" as belonging to a high-risk group.

The offending questions were removed after the Canadian Human Rights Commission suggested it.

Beaulieu acknowledged that the Red Cross's discriminatory measures haven't helped the organization's blood drives. The Red Cross was hoping to receive 450 units of blood from the two-day blood drive, which will conclude this afternoon at 5 pm. As of 4 pm yesterday, though, the nurses had only collected about 70 units of blood, well short of its one-day goal of 225 units.

The blood is destined for babies who need blood transfusions at Montreal's St. Justine Hospital. Beaulieu said the hospital desperately needs the blood.

"It's a very bad thing for us because we need the blood," Beaulieu said, as nurses stood around waiting for donors.

She said she could not understand why people would boycott the blood drive.

"If these people had a baby, they would not have a boycott."

Support staffers protest pay equity cuts

by Jennifer Ditchburn

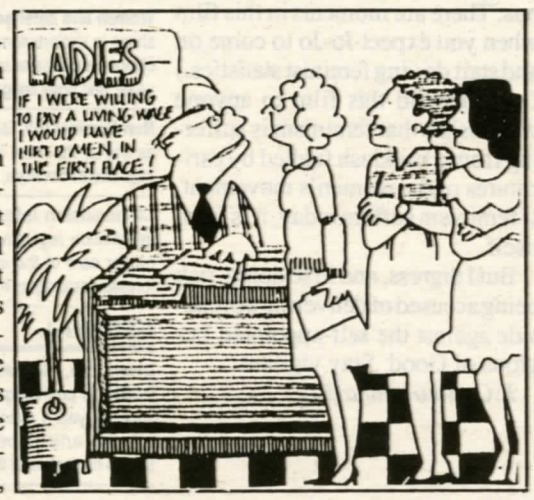
Support staff workers at Montreal's francophone universities are crying foul, following a decision which will stop funding to pay equity programs.

Last month, the Quebec government told universities that it could no longer support programs which ensured that women received an equitable pay to their male co-workers. The Conference of Rectors and Principals of Quebec Universities (CREPUQ) informed employees that they would not absorb the cost of the pay equity programs.

The majority of support staffers in universities are women, who work as secretaries, librarians, financial aid officers and at other related jobs. The pay equity systems, which were developed between the universities and the public service workers union (CFP), ensured that typically female jobs were compensated and valued as much as typically male jobs within the university.

For example, a woman working in the registrar's office would be evaluated according to her education, experience, number of responsibilities and volume of work involved in the position. As a result, she would be paid as much as a man who works as a technician or plumber in the university—jobs which would typically be paid more.

Micheline Cohen has worked as an academic advisor at Université de Montréal for 22 years. At $28,000 she has reached the ceiling prescribed to her job. She and her co-workers were expecting five years worth of retroactive pay, plus a raise, as part of the university's pay equity plan.



"It's inadmissible that after five years of negotiating for this dossier they go back on their word," Cohen said. "If it affected men this never would have happened. It's always the same."

Cohen says that the pay equity committee she sits on made considerable concessions to the university's administration in order to secure fair wages.

"The administration is privileged, with many benefits and perks. They change jobs and keep their high salaries all the time," Cohen added. "There's all these ghettoes of women, but they don't compensate them properly because they say it's too expensive."

At UQAM, Gaëtane Lemay, a financial aid officer, says that other universities in Quebec, such as the Université de Québec à Trois Rivières and à Chicoutimi have entrenched their pay equity programs.

"They (the universities) signed letters of intent concerning pay equity. They don't respect the agreements we made," Lemay said.

Concordia and McGill were not directly affected by the decision because their support staff workers were not unionized when the pay equity plans were initially negotiated. Bishop's University is currently establishing its own program.

Support staffers from Montreal-area francophone universities demonstrated outside the CBC offices on International Women's Day last Wednesday, and are planning further action in the next few weeks.

Canada emits

OTTAWA (CUP)—Environmental groups are attacking a new plan of the federal and provincial environment ministers to reduce Canada's emission of greenhouse gases, saying it will do nothing to curb the emissions.

The plan, established last month, relies on a system of voluntary challenges to individuals and corporations to reduce emissions, and doesn't mention legislation.

Canada is on track to break an international agreement, signed by more than 150 countries in 1992, to keep emissions at 1990 levels until the year 2000.

"Canada is an environmental outlaw," says Kevin Jardine, atmosphere campaigner for Greenpeace. "We are defying an international treaty. Canada will be internationally humiliated at the upcoming Berlin conference" in April 1995.

The federal government's "National Action Program" predicts Canada's greenhouse gas emissions could be 13 per cent above 1990 emissions by the year 2000.

Since 1990, Canada has added 12 power stations that use fossil fuels, adding 19.4 million tons of carbon dioxide yearly into the atmosphere. Canada's total annual emissions in 1993 were about 460 million tons.

Canada's natural gas production has also expanded by 40 per cent; production-related emissions increased by about 16 million tons of carbon dioxide.

Eighty per cent of Canada's greenhouse gas emissions are in the form of carbon dioxide, which form a blanket around the earth's atmosphere and subsequently trap heat.

The greatest temperature change could occur in northern latitudes in about 40 years. Canada could experience changing precipitation patterns, coastal flooding, extensive permafrost and iceberg thaw in the north.

Drier summers for the prairies, Ontario and southern Quebec are also possible consequences of having excess greenhouse gas in the atmosphere.

Liseanne Forand, director general of the Canadian Council of Ministers of the Environment, says she is confident the new program will put Canada back on track.

"Not all the [provincial ministers] were happy with the draft, but everyone signed," says Forand. "It's a framework of strategic actions that will evolve."

The new plan "encourages" corporations and communities to set their own goals and choose their own initiatives.

One program under the plan is called Green Communities Initiatives in Ontario. Under the program, educational materials on climate change are provided to commercial, industrial and residential centres.

Another initiative is the National Biomass Ethanol Program, which encourages firms to invest in Canada's ethanol industry. The program will supply $70 million in loans to build or expand on ethanol plants.

Ethanol, a type of alcohol, produces less carbon dioxide than fossil fuels when burned.

A registry will also be designed to receive and publicize what participants have done to reduce emissions.

But Greenpeace's Jardine says he's upset subsidies and tax breaks continue to be handed out to the fossil fuel industry every year.

letters

The Link welcomes letters to the editor. We are committed to printing all letters which are not racist, sexist or homophobic and are signed. Letters should include a telephone number, be typed and 400 words or less. We reserve the right to edit for length and clarity. Anonymity can be arranged with the editor.

Extra info on Black womyn in art

I think both Terry Provost and the Link should be commended for the attention they have given to issues of inclusivity and marginalization in the discipline of art history. The March 7 article entitled "Reduced in size: Black womyn in art" gives a fairly accurate account of an ideology which has underwritten art history since its founding and has been questioned by growing numbers over the past twenty years.

I would, however, like to add to the article some information which may clarify the situation in Concordia's Department of Art History. Contrary to the impression which may be left in the minds of its readers, we are moving as quickly as possible in the Department to make sure that cultural hegemonies are both analyzed and eliminated. The Department has deleted two undergraduate courses - "Aspects of Non-Western Art and Architecture" and "Western Perspectives on Non-Western Art" - because we believe their titles give tacit approval to a division of the world that posits a "something" and a "non-something." These courses will be replaced by "Topics in Amerindian and Inuit Art", "Post-Colonial Theory in Art History" and "Issues in Ethnocultural Art Histories", all to be taught by an individual with developed expertise who we are now in the process of hiring. Two of these courses will be offered in the 1995-1996 academic year, and associated courses are being added to our graduate programme.

Ms. Provost's article also excludes some of the courses and activities which have taken place over the past several years in the Department. Notable among these is the topic being covered in this year's "Issues in Contemporary Canadian Art", which is providing some 50 students with the opportunity to study the production of Native artists. Nevertheless, the conclusion reached by Charmaine Nelson, a graduate student whose groundbreaking work has led to the acceptance of papers for conferences at Boston University and the University of Rochester, is correct. The genuine transformation of our discipline will only take place with the active assistance of all those concerned with the many forms of marginalization. Isolated courses are only part of what is required: questions about underlying premises have to be asked whenever and wherever they are warranted.

Sincerely,
Catherine MacKenzie
Chair, Department of Art History

More bathroom sex

Dear Editors,

I only recently came across the Gay/Lesbian/Bi-sexual edition of the Link and had a chance to read Ricardo Duarte's article/opinion piece titled "Sex, Lies and Toilet Paper."

I am very happy that Mr. Duarte has had the chance to live in so many exciting countries and that he has enjoyed so many washroom adventures. But I must retch at his effusive and rather gushy endorsement of bathroom sex.

Even though he uses it frequently in his essay, Mr. Duarte would appear to have a problem understanding the meaning of the word *public*. Public washrooms are washrooms for the public. You go to the bathroom in them. They aren't a designated area where people can do whatever the hell they want. Why should people looking for a place to piss have to deal with two men beating themselves off?

I am a gay male and I resent having some guy standing next to me in a public washroom massaging his cock while I'm trying to go to the bathroom. If I want that I'll go to a gay bar. Further, Mr. Duarte reaches the spurious conclusion that it is the same thing for a kid to stumble in on public sex as it is to walk in on his parents in the bedroom. Two guys rutting up against the tiles in a bathroom is hardly the same thing as a couple in their private bedroom. Besides, one assumes that in a private home it is still possible to go to the bathroom without having to walk through one's parents bedroom.

Is it any wonder why gays continue to be marginalized? Could it be because of the shrill whining that goes up in some quarters when suburban mothers object to photos of men yanking on nipple rings in the magazine bin at Provigo? Could it be because some people seem to feel it is the constitutional right to give public blow jobs?

-Tom Hollis

Denouncing stereotypes to the max

To the editor(s),

Admirable is far too reserved a word to describe the courageous and humane letter of S. Cantin [See letters to the Link, Feb. 28]. By publicly disagreeing with the dogma ofthe Link et al., Cantin has exposed the narrow, regressive politics of these self-elected champions of progress. The efforts to dismantle unwarranted stereotypes of homosexuality are increasigly threatened by those who would have us adopt a new pigeon-hole, albeit one that is perched high up on the scale of 'progressive' rectitude. Stereotypes, no matter where they originate, deserve to be denounced.

In the end, there is negligible difference between, say, Liberal MP Roseanne Skoke, who vilifies homosexuality, and the Link's editorial ideology, which turns homosexuality into political fetish. Both adhere to fatuously, even dangerously simple stereotypes. Both insist on dividing the world along invidious lines, thereby perpetuating the time-worn prejudice that human beings ought to be reduced to their sex, skin colour, creed etc.

Consider for a moment contemporary feminism, which has been repudiated by scores of women who thought they were fighting for a much-deserved opportunity to fashion their own identities, and not to be patronizingly recast into suffocating, *feminist* stereotypes of 'anorexic-abused-oppressed-marginalized-wimmin'. And, lest I be accused of unfairly generalizing about the state of feminism, I say look no further than our own sexual harassment policies and propaganda. And there is no better place to look than the collective feminist effort known as *Inequities in the Classroom*, a cinematic showcase of the systemic and, supposedly subtle discrimination faced daily by all women in all classrooms. Many women who saw *Inequities in the Classroom* and who consider themselves bright, progressive, and independent, scoffed with great disdain at the narrow, pitiful stereotype of women which underwrites this film. (To say nothing of the 'infomercial' style quite appropriate to the oppression industry now peddling its cheap wares on campus. There are moments in this film when you expect Jo-Jo to come on and start driving feminist statistics.) I recommend this film to anyone who insists that feminism is suffering from a backlash fuelled by caricatures of the women's movement. If feminism suffers today, it is from itself.

But I digress, and in so doing, risk being accused of delivering a broadside against the self-appointed Legions of Good. Stay vigilant.

E.C. Bourbouhakis

AGENDA

The Agenda is a free service to publicize events of interest to the Concordia community. Priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, to *the Link*–Agenda. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Continued from Page 2

PERSONAL DEVELOPMENT

Sign-language courses at the Montreal Deaf Community Centre. Placement tests are required. 65 de Castelnau. Info: TTY: 279-8535.

Sex and Spirit Collective a social justice group attempting to heal the divisions between our sexual and spiritual identities. Thursdays 4-6 pm, 2090 Mackay.

Parents Without Custody is a support group for separated or divorced parents without custody of their children. Call Nancy Montgomery,937-5351, local 48 to register.

Peer Helpers is a free, confidential listening service of students helping students. 2090 Mackay St. Info: 848-2859.

Meditation: A Tool For Self-Knowledge. These sessions will draw upon various traditions and each will include a "quiet sitting". Wednesdays 12-1 pm, Annex Z. Info: Daryl Ross, 848-3585.

Start Keeping a Budget: Financial Aid & Awards offers personal budgeting information sessions on Mondays at 3 pm & Tuesdays at 11am. Please sign up in advance in the Financial Aid office LB -085.

Questioning your sexual orientation? Coming Out support group for men, confidential and friendly atmosphere. Wednesdays, 7:30 pm, 2090 Mackay, Room 02. For information or individual support call the Peer Helper Centre, 848-2859.

"Living On My Own" a program for people planning to live on their own for the first time. Info: Bruce, Head & Hands: 481-0277 or 481-3643.

Sign up now for workshops on communication skills, career & life planning, building relationships, study skills, loss and grieving support groups etc. For information, call Counselling & Development, 848-3545/3555.

HEALTH

Women and safer sex: A series of two-hour workshops to explore some of the issues that affect our choices about safer sex, including self-esteem, sexuality, and body image. Info: 848-7431.

Non-Nominal HIV Testing. The request for the test as well as the result are known only to your doctor. Info: Health Services, 848-3565, 848-3575.

Circumcision Info-Resource Centre provides information regarding non-religious circumcision, proper care of the infant foreskin & non-surgical foreskin restoration. Info: 848-9761.

GENERAL

Divers Cité, Montreal's annual lesbian & gay pride festival, is producing a written programme to highlight this year's events. Anyone interested in contributing articles between 250 and 500 words should contact us at 285-4011.

Prison Visit Program: An eight-week program , in which students visit inmates at Archambault Prison. Participants should call to speak with a chaplain before entering program, Peter Coté, 848-3586, Matti Terho, 848-3590

Tel-Aide needs volunteers to staff its telephone crisis line for people in distress. The line operates 24 hours a day, lending a sympathetic ear to Montrealers who are lonely, abused, out of work, emotionally scarred or suicidal. Info: 935-1105.

Outreach Experience: participants will work with children, teens, the poor or the sick. The activity and amount of time will depend on your interests and abilities. Information: Michelina Bertone SSA, 848-3591.

Meals On Wheels Program is seeking volunteers to assist in preparing and delivering home cooked meals for seniors living independently at home. Info: Rona 937-9471, ext. 155.

Yellow Door Elderly Project needs volunteers to accompany seniors to appointments. Also looking for dog walkers who can assist seniors in the McGill Ghetto. Info: 398-6243.

STUDENT CLUBS

Indigenous Peoples International, a native solidarity group on campus meets every Wednesday, 7 pm, P-203. Info: 848-7443.

Concordia Queer Collective holds weekly meetings on Fridays at 5:30 pm in P-102. Information: 848-7414.

Latin American Students Organization invites all interested students to visit their offices. 2010 Mackay, Rm. 02. Info: 848-3532.

International Socialists Students' Association: If you'd like to become a member, or want information about meetings, actions, etc. Contact: 521-1983.

Concordia Outdoors Club's new office hours are Fridays between 1:30 pm and 3:30 pm.

Concordia Chemistry & Biochemistry Students Assoc. is back and invites students to take advantage of its many new services. 2020 Mackay,Rm. 306 or call 848-7417.

Interested in paganism & witchcraft? Concordia Pagan Society is looking for new members. Come check us out every Monday night 9 pm in the Hive.

Extra-rated Radio Show seeks spoken word/ poetry/ opinion submissions to read on air. Please drop them off at the station addressed to Rae. Information: 931-1880, 933-1418. No limits.

Ham Radio Meetings every Tuesday. Personal two-way radio, television, UHF/VHF, satellite and computer communications by ham radio. All Welcome. 7 to 9 pm, H-644-1. Info: 848-7421

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technology and culture march 28

Errata

The winner of the ballet tickets is Jing Zou

-In issue 33 of *the Link*, in the interview with the candidates for rector, it was incorrectly stated that Fabrikant killed three professors. In actuality it was four professors murdered.

-In issue 35 of *the Link* Anuska Garcia's byline was left out of the piece on Internet sites for women.

-In issue 35 of *the Link*, page 17, Megan Stanton was not given a graphic credit.

the Link regrets this and all other errors.

TECH AND CULTURE
SUBMIT

Drunk defence mired in controversy

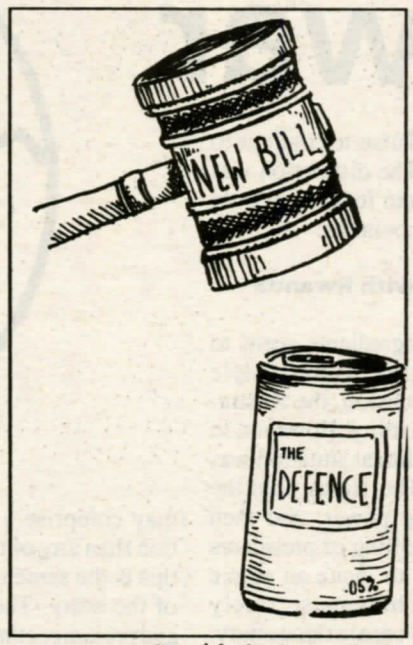
by Shira Katz

Women's groups and lawyers are anxiously awaiting the final draft of a new bill which will not allow drunkenness to be used as a legal defence for most violent crimes, including rape. The bill was introduced two weeks ago by Federal Justice Minister Allan Rock in response to a public outcry against a Supreme Court decision that was made last September.

Sally Spilhaus, a sexual harassment officer at Concordia University, is happy with Rock's creation of a bill. She alluded to the three people to date who have successfully used the drunkenness defence in court in assaults against women.

"You may be charged with getting yourself drunk rather than on the aggravated sexual assault, so you may get a lighter sentence," she said. "I applaud Rock's intention, but I'm not able to say at this point if it's going to be an effective law."

But according to criminal defence lawyer Guy Cournoyer, who is President of the Association of Defence Lawyers in Montreal, the bill is problematic because it is too broad and takes for granted that evidence can be presented in court. For example, evidence of extreme drunkenness was used in a recent court case which led to the Supreme Court decision and the bill.



graphic by James Mejia

An expert witness testified that the accused, 72-year-old Henri Daviault, had such a high blood-alcohol ratio that he might have suffered a blackout, and that his brain was not functioning normally. The case involved the sexual assault of a 65-year-old woman who is partially paralysed and confined to a wheelchair.

Cournoyer said there was scientific evidence in Daviault's case that he was so drunk, his intention was not a voluntary act.

"The bill creates a negligent standard. Instead of arguing what was going on in the criminal's mind, it argues about what should have been there. It's not very often you convict someone of a crime because of what he should have done according to Canadian society standards," he said.

He said that the bill would also apply to a woman who assaults her best friend in a state of drunkenness.

"This makes an exception to the rule by saying that we should convict people for what they did (regardless of intention)," he said.

Cournoyer added that the question of what is considered a reasonable standard of drunkenness (one beer versus five beers) has not been answered.

"It's not clear to me where that line would be defined," he said.

Daviault's criminal defence lawyer, Giuseppe Battista, said he does not understand how the state can give itself the right to change the law.

"I think it's a political reaction to public reaction of a badly misunderstood Supreme Court ruling," he said.

He added that if the bill becomes a law, it will have no effect on the Daviault case, since Daviault was charged in 1989.

"If there is a reasonable doubt that the accused is guilty then the accused is entitled to an acquittal," he said.

But according to Josée Beleau, a Liaison Officer at Le Regroupement Des Centres de Femmes du Quebec, the Supreme Court decision opened the door for criminals and angered many women. She emphasized the importance of the final wording of the bill.

"It's a good intention as long as it is defined tightly and does not have any loop holes," she said. She added that definitions should answer the following questions, "What is extreme intoxication?", and "Who is going to measure that?"

"This terminology needs explanation," said Beleau. "We find it's too easy to say, `I was drunk so I was not aware.'"

Patricia Rossi, President of the Federation of Women's Shelters in Quebec,

hopes the bill will be passed quickly.

"Alcohol use or drug use should not be a reason to plead not guilty," she said. "What Rock is trying to do is good but we're wondering why it's taking so long."

She added that she is worried about the final wording of the bill.

"What's been tabled is what we want, we just don't know what we're going to get," she said.

Rossi said that if the bill is changed, she would like to see the final wording before it is passed in parliament and becomes a law.

"The wording should be that intoxication cannot be used as a defence for violence," she said. "Alcohol and drugs are not causes of violence, they are precipitating factors of violence."

Conflict between north and south continues in Sudan

by Danny Chan

Before dawn on February 8th, 1995, Sudanese government militias from the North attacked the Waat relief centre in southern Sudan. They took 11 relief workers hostage and looted equipment, medical supplies, and school materials. They brought the hostages to the town of Malakal and demanded food, fuel, and spare parts from the relief organizations in exchange for the safe return of the 11 hostages.

This incident is not an isolated occurrence. Since 1983 more than 1.3 million of the country's civilians have been killed while eight million have been forced from their homes in the south.

Muslim North persecutes South

Situated in northeastern Africa, Sudan is populated by Muslims in the North and Christians as well as animists in the South. Tension between the two groups has sparked two civil wars since the country's founding in 1956.

Paul Odiong fled Sudan to Uganda in 1972 just as the country's first civil war ended. He eventually made his way to Canada, and is now the Canadian representative for the South Sudan Independence Movement/Army (SSIM/SSA).

"The bottom line is people of southern Sudan cannot live a peaceful co-existence with northern Sudan. They are two distinct societies. Northerners are Arabs and follow Islam. Southerners are Christians and animists," he said.

The June 1989 bloodless coup which put Gen. Omar Bashir and the fundamentalist National Islamic Front (NIF) in power intensified the fighting. NIF has proclaimed a holy war to Islamicize the Sudan, including the predominantly Christian and animist south.

Controlling the government in the capital city of Khartoum, NIF plans to impose shari'ah laws on the country, which deal severe punishments such as amputations, whippings, and stonings. Such laws also restrict the power and liberties of non-Muslims.

Odiong explains the mentality of the ruling fundamentalist regime.

"The popular belief of northern Sudanese politicians is 'we are not interested in the people of southern Sudan. What we are interested in is land'," Odiong said.

"We have reports that, because people are fleeing from various (southern Sudanese) towns, the government has gone to Arab countries like Iran, Iraq, Pakistan, and brought fundamentalists back to re-settle them in Khartoum." he added.

According to Odiong, the NIF regime is bent on acquiring as much land in the South as possible.

"...Some people who have little plots have been moved at gunpoint to abandon their land," he said, explaining that some of the expropriated land was converted into an Islamic relief centre that would only treat Muslims.

Says Odiong, "They ask you whether you are willing to convert into the Islamic faith. If you say yes, then yes, you get treated. If you say yes, you get food. If you say no, they let you die."

Fight for future resources

The civil war also relates to the North's quest to control the South's resources. Untapped oil fields, precious metals like gold and silver, and land are all coveted by NIF.

John Prendergast of the Center of Concern, a Washington, DC-based global justice and peace group, says "There is legitimate racism in the north, but this is a secondary reason."

He maintains the real fight is over the country's land, oil, and water. In a 1990 Center of Concern report titled *The Struggle for Sudan's Soil*, Prendergast calls for a decentralization of power where the decision-making process would better represent the country's ethnic, racial, and religious diversity. Prendergast also called for democratic elections.

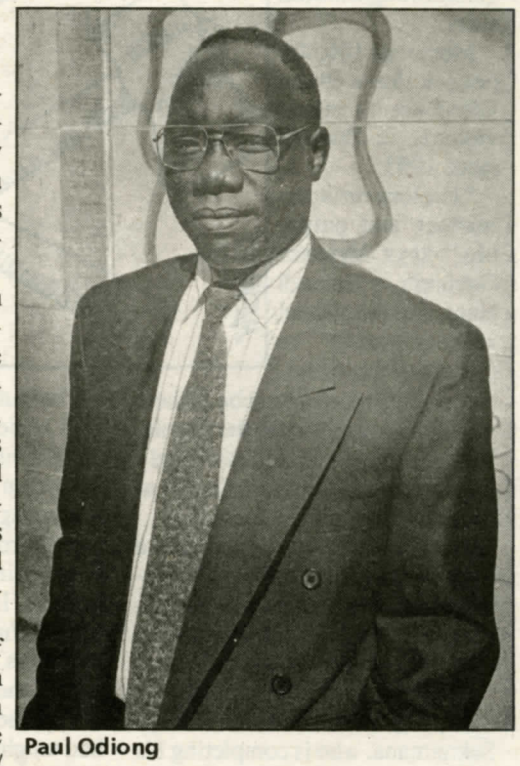
"But," he said "the first step is that there has to be a solution to the conflict."

Famine on a broad scale

Meanwhile, as a result of years of conflict and crop failure, starvation threatens many areas of Sudan.

In January 1994, the United Nations World Food Program said they were increasing emergency food supplies to the area because food shortages were afflicting 3.7 million people there.

Human Rights Watch blames all sides involved in the Sudanese civil war for contributing to the famine crisis. The Sudanese army is alleged to have looted cattle and burned granaries, while rebel forces in the south are accused of stealing food and diverting relief supplies.


Paul Odiong
photo by Julien Saucier

Mietek Padowicz of the Relief Association for Southern Sudan (RASS)-Canada — the relief wing of SSIM/SSIA — said their food and medical shipments to southern Sudan have not been hindered or stopped by fighting in that area. He said RASS-Canada's routes into the region are carefully secured.

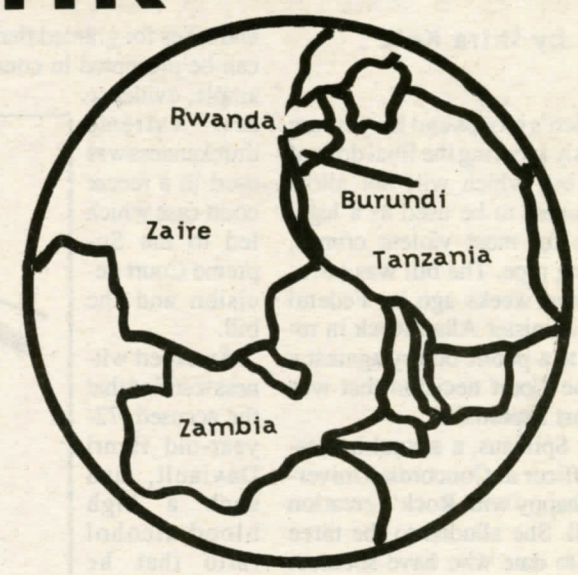
Yet, Padowicz admits that government troops are a threat to relief organizations such as the Red Cross, the UN, and Operation Lifeline Sudan (OLS).

Odiong just wants the South to become an independent country so it won't have to defend itself against the North anymore.

"The present regime in Khartoum happens to be (Muslim) fundamentalist...As far as the southern Sudanese are concerned, whether it's a democratic government in Khartoum, or a socialist, or a fundamentalist government, they all have one thing in common: that is to colonize, repress, or oppress the people of southern Sudan," Odiong said. "The southern Sudanese want to control their political, social, and economic destiny without any interference from northern Arabs."

The people of southern Sudan need your help. Clothing, donations, and volunteers are needed. Call the Relief Association for Southern Sudan (RASS) Canada at (514) 393-8199 for more information.

Burundi on the brink of bitter civil war



by Mickey Bhuiyan

News and images of the tragic genocide in Rwanda, where an estimated 500,000 people were killed, have reached a wide international audience. But few are familiar with the situation in neighboring Burundi, where the threat of a mass slaughter looms between the Tutsi minority and the Hutu majority.

Amidst reports of burgeoning ethnic clashes in Burundi, a fragile balance of power now exists, where the Hutus control the coalition government, and the Tutsis dominate the army and police.

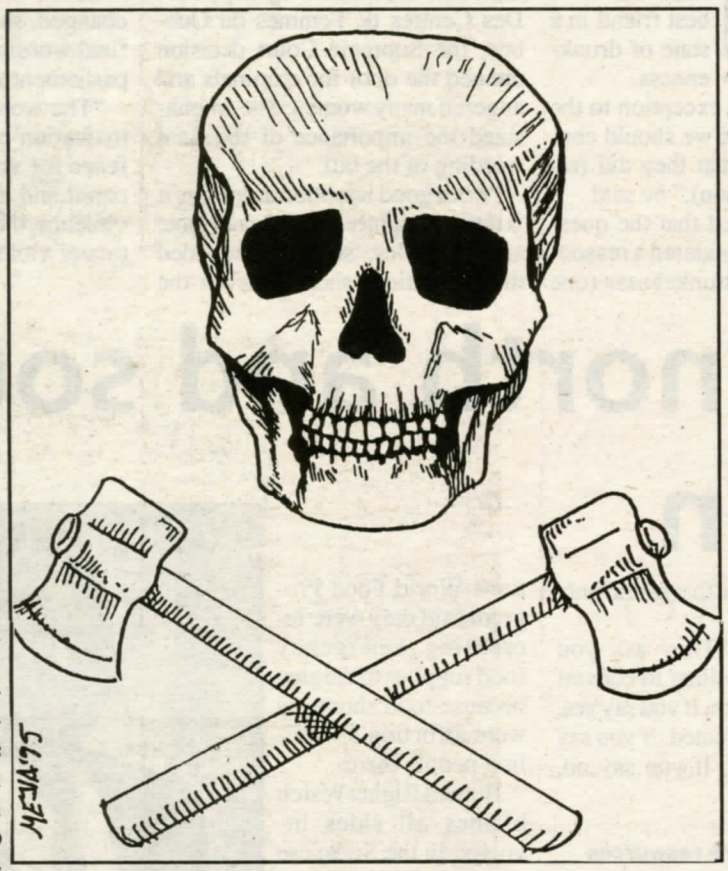
The Hutus gained control of the government in 1993, for the first time since independence from Belgian colonial rule in 1962, after winning Burundi's first-ever democratic elections. A failed military coup by the army, in which the newly-elected Hutu president was assassinated, triggered killings on both sides.

More than 100,000 people have been killed due to ethnic violence in Burundi since 1993.

"The tension is permanent and palpable," says Melence Gahungu, a Burundi Hutu, and the official representative to Canada of the incumbent political party, Frodebu. "There is total paralysis among the people. The economy and society barely function. And people are fearful of another coup and massacre."

Alys Sakizimana, a Tutsi, and a former journalist in Burundi, believes that the lack of accountability after the massacres also causes fear and anxiety in people.

"There is total insecurity among the people in Burundi," says Sakizimana, who is completing his doctoral studies in Montreal. "The reason is that there was impunity for those who committed the killings in 1993. The perpetrators of the genocide were never brought to justice."



Long history of conflict

The roots of this ethnic hatred run deep. The majority Hutus have always resented the disproportionate number of Tutsis in the universities, the civil service, and in the judicial system. Prior to 1966, the Tutsis also dominated the upper crust of the rigid hierarchic society. Meanwhile, most Hutus remained and still remain, poor farmers and peasants.

"The Tutsis emigrated from the upper Nile basin to Burundi in the early 16th century," says Mastaki M'Sebuyange, a Havu, who taught history in neighbouring Zaire. "The Tutsis brought cows and tools, which they used as instruments for seizing power.

The animosity between the two groups simmered as the Tutsis began introducing formal hierarchies and class strata to the relatively informal Hutu village dynamic.

The Hutus were used to a patriarchal society with clans and local chiefs. Disputes could be solved by inter-clan marriages and by the proferring of gifts. But slowly, the Tutsi introduced divisions between kings, princes, priests, soldiers and farmers. In this system, the majority of Hutus were serfs, manual labourers, and farmers. They resented their subservience to a minority they once welcomed, and had taught their language to.

Soon wars began between clans for the role of king and prince. Since the king was the one who seized power by showing that he had the most cattle and the most land. And every time there was a change in regime, the subjects of the strong prince butchered the subjects of the weaker princes. So began the massacres that mark the histories of Rwanda and especially Burundi.

This trend of Tutsi dominance continued during colonization and in some form still exists today. The Belgian colonizers that followed chose to transform Rwanda's empire into a Hutu regime, while it chose to allow Tutsis to continue to lead Burundi. The distinction was made to facilitate its control over the respective countries.

Parallels with Rwanda

All of the ingredients seem to exist for another Rwanda-style genocide: the tension, the frustration and the volatility. However, in Rwanda the political situation was the opposite. The Hutus held the majority of the power, and then used the twin-killing of presidents to incite an ethnic holocaust rarely seen in this century. The totals are grim: over half a million Tutsis massacred. The ensuing exodus of two million Hutus led to thousands of cholera-related deaths.

According to Gahungu, the Hutu representative of the Frodebu party, the main element fueling the crisis is that the repressive army in Burundi is composed almost entirely of Tutsis, who therefore control the guns.

"The biggest problem in Burundi is the monolithic Tutsi army. Even small opposition groups can clamour loudly because they are backed by a potent military with sharp teeth. This enables the minorities to continually cause bloody coups. And now that the Tutsi-dominated party (FPR) has taken power in Rwanda, the Tutsis in Burundi feel emboldened to also seize control of the government," Gahungu said. "So this time, if a genocide occurs, it will be Tutsis with arms killing Hutus with machetes, and retaliation killings."

Sakizimana, a Tutsi PhD student, disagrees with this assessment of a Tutsi-backed army killing Hutus. He also disagrees with the internationally accepted figures and data related to the composition of the population and the army.

"There may be massacres that occur, but a genocide on the scale of Rwanda is unlikely. In Rwanda, the army, police and militia, which were Hutu, had all of the power, and committed the genocide. In Burundi, the army is composed of both Hutus and Tutsis," Sakizimana said. "The assertion that there is 14 per cent Tutsi or 85 per cent Hutu in Burundi is false as no scientific tests have been done. The Tutsi may comprise a much larger portion than any of the estimates. And this is the same in the composition of the army. These are all clichés and prejudices that have been propagated far too long."

Shifting blame

One western diplomat was recently quoted in the New York Times as saying that extreme elements in both parties are capable of atrocities and that neither party is free from blame: "There are no good guys or bad guys—just grey hats. Some are just more stained with blood than others."

The animosity between the two groups escalates, making civil war and a subsequent exodus a real threat. Unlike Rwanda, where the impetus for the massacres appeared to be the continuing civil war, and the suspicious deaths of the presidents of Burundi and Rwanda, Burundi could erupt into a full-scale conflict from a much smaller incident, says Mastaki M'Sebuyange, who now works for Safari Maison culturel, a Montreal-based group that disseminates information on Africa.

"To start a civil war in Burundi today, it would take as little as a Hutu, who is operating in an atmosphere were there are no rules, killing several Tutsi in frustration. And in retaliation, the Tutsi army may begin a systematic slaughter of Hutus—as in 1972 where an estimated 200,000 were killed. This is how volatile Burundi is today," said M' Sebuyange.

International community silent

Despite these warnings and others such as recent Amnesty International report describing Burundi as "being on a knife's edge," the international community and the U.N. have yet to take any pro-active preventative measures. It appears that all attempts at a negotiated settlement have been exhausted.

According to Tutsi student Sakizamana, the U.N. and the rest of the world should stop meddling with the affairs of other countries, and should stay away from Burundi.

"We don't need international observers to interfere with this country's affairs," Sakizamana said. "We don't need members of the U.N. who don't know the language, the culture or the history of our country to come in and attempt to solve our problems. Then you'll end up with a situation similar to Somalia—with the U.N. limping out."

However, both M'Sebuyange and Gahungu call for a swift and decisive mobilization of international opinion which would enable the U.N. or U.S. to threaten the extremists in both parties to negotiate or be bombarded with military force.

"The U.N. has shown its incompetence in the past. They send blue helmets into a quagmire just to observe. What does it serve to see the deaths of thousands of people and report it without intervening? In Burundi intervention is easier than in Rwanda, as there is only one army to neutralize. However, if the U.N. were to ever intervene, it must be careful no to incite the wrath of army—which may lead to mass killings," M'Sebuyange said.

Melence Gahunga added: "So the strategy for effective intervention is to avoid spilling blood. This can be done by playing on the sensibilities of the military leaders—like in Haiti. In fact, the situation in that country is in some ways more similar to Burundi than Rwanda. As dialogue has failed, only a muscled intervention or a threat of such force could effect military rulers."

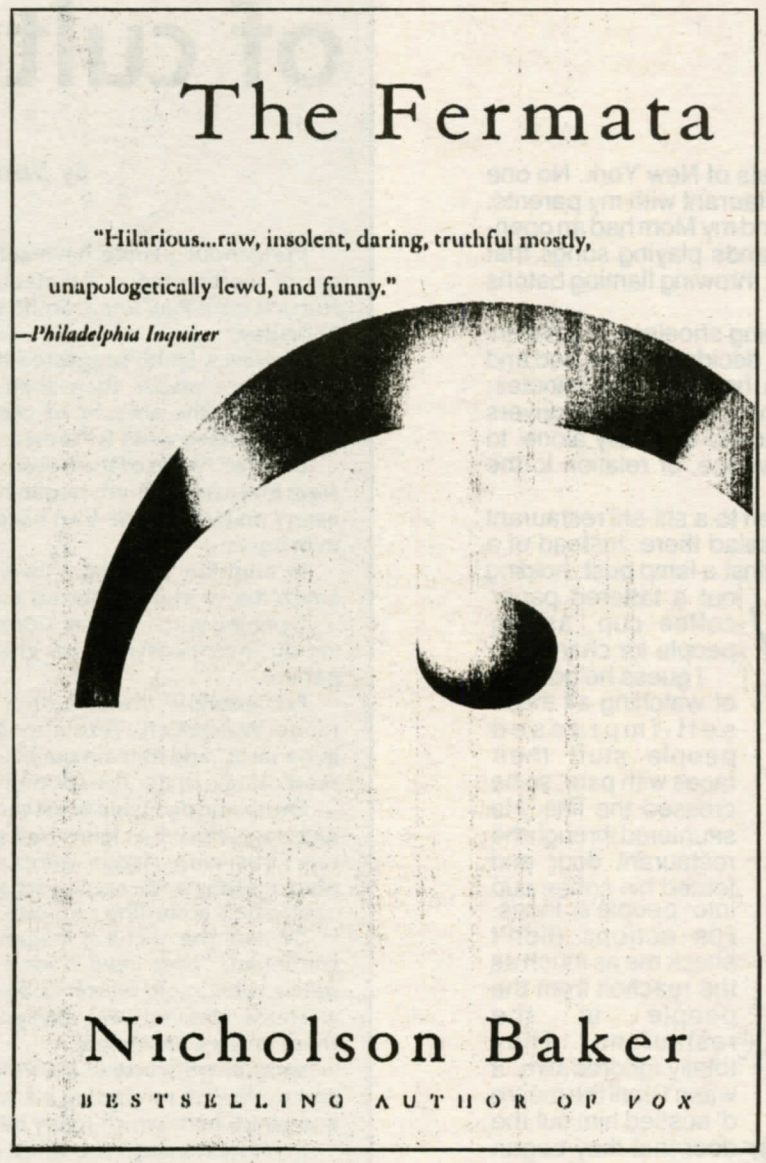
"There must be a restructuring and democratization of the judiciary and educational systems. These should be implemented over several years. This, and only this, can bring about peace in the minds of people, and diffuse the tension," M'Sebuyange said.

M'Sebuyange also emphatically remarks that a reoccurrence of a genocide in Burundi would be indeed an ugly blemish on the consciences of Africans and all people.

"Burundi needs a constitution to protect minority rights," M'Sebuyange said. "Or else each minority group will continually cause uprisings and coups to claim its share of power. And each time there will be war and desolation. This will end in shame not only for Africans, but for all humanity. We cannot accept this today. We must act."

Satirical voyeurism via the male imagination

by Ellen Chen



What do a librarian, a UPS delivery guy, and a dildo have in common? Arnold Strine. Arno, as he is called by those who know him, is no ordinary fellow. Sure, one could argue that there's nothing particularly exotic, much less interesting, about working as a temp, or wearing glasses, as in Arno's case. Though his plain, nondescript appearance may seem ordinary, Arno has something quite extra-ordinary, something that singles him out from the rest of the pack. For some time now, due to some strange force of nature, Arno has had the ability to stop time — bringing the world around him to a screeching halt. WHAT, exactly, good old Arno does during these pauses in time, is the basis of Nicholson Baker's latest book *The Fermata.*

Fermata is the name that our buddy Arno has decided to call his memoirs. It is also the name of the frozen periods of time he induces with a gesture as simple as a snap of his fingers. These chronological lapses in time are also referred to as "fold drops".

The notion of being able to "drop the fold" could send one reeling from the endless possibilities, causing the circuits of the one's imagination to overload. Though Arno's imagination is, well, fertile, he limits his actions during the fold, revolving them around women.

The reader is introduced to an example of what seems like a pattern of Arno's behaviour, in the first chapter. While on a temping job, busy typing away and thinking about Joyce, a co-worker, Arno drops the fold, bring time to a standstill, and gets started on Joyce—.undressing her that is. Needless to say, this episode is the first in several that are quite the brow raisers.

By chapter four, the extent of Arno's "habits" while in the fold is already well established; which brings up the dilemma Arno battles throughout the book: does what you don't know really not hurt you? That is to say, is it wrong for him to cop a feel while suspended in time even if the woman would never know it happened? Is he causing any real harm? This becomes the underlying struggle of conscience that exists throughout the book. This question did cross my mind while I was reading. Fact is, Baker handles it by giving Arno an acutely wild sense of humour that keeps him from delving into the serious topic of ethics. Admittedly there were times when I wasn't sure whether to be offended or not, but it is the hilarious wit, Arno's awkwardness, and the whole ridiculousness of the situation that keeps this book from being labelled as "smut"...which brings us to yet another one of Arno's talents: "rot writing". "Rot", being his charming little term of endearment for the erotic fiction he writes on his days off or while in the midst of the fold, which he leaves at various places around the city and watches his reader's reactions. If she enjoys the piece of "rot", then his "good deed" for the day has been completed.

For instance, while in the fold on one occasion, Arno went to the beach, portable typewriter and all, and began hammering out a "rot "tale for a woman he was sitting next to. The tale of Marian the librarian is the one that tests the boundaries of taste and humour. Recently freed from a failing marriage, Marian finds herself feeling an overwhelming source of liberation. A liberation that has her exploring her sexuality with a little help from a lawn mower, a vibrator, and John, the UPS delivery guy, not necessarily in that order. (To tell anymore would likely got me into trouble) Once completed, Arno buries the rot into the sand next to the woman, snaps time back on, and watches her as she uncovers the story, and reads intently. With the good deed completed, justice of the universe is now restored and all is well in Arno's world.

The reader may expect Arno to somehow evolve as a character by perhaps, quitting his job as a temp to pursue a career in writing, for instance. I kept expecting a major twist in the plot, or a major change in Arno, but it never really happens. Arno's loneliness and trouble in meeting women propel him from one fold to the next. The more than slightly disturbing but brilliantly hysterical insights Arno makes throughout the book are what keep the interest of the reader rather than the actual plot itself.

Having said that, this book, though deftly funny, is NOT for everyone. Those who are a tad faint of the heart, of who have conservative views about sexually explicit material, or those with little or no appreciation for dark humour should not think about glancing at this book.

Nicholson Baker succeeds in bringing what some could call 'literary porn' to the mainstream, making it more palpable by coupling it with otherwise uninteresting life of Arnold Strine. *The Fermata* is a book that has to be taken with a grain of salt. Though Baker's style is at times, a bit shaky, his writing is still one that stands out from his contemporaries.

The Fermata
Nicholson Baker
Random House
$14.95

Ni(e) pas.

par Magalie Cardin

Je suis fatiguée. Je Masseois. Je ne sais pas ce que j'ai. Je sais ce que je n'ai pas. Pas d'argent,
pas toutes mes dents
pas de père
pas d'amour
pas de sexe
pas de temps
pas le goût
pas envie
pad de sourire
pas de chaleur
pas de douleur.

A part celle au coeur, à peine perceptible. Elle n'ose pas souvent se faire sentir, habituellement elle se tait. Je m'y fais. Je sais comme si de rien n'était. Je souris beaucoup, je ris tout le temps. Et pafois, lorsque tranquille dans ma chambre je m'asseois, elle me gratte le coeur, me pique les yeux et me noue la gorge. J'attends. Je me laisse pleurer. Ca n'arrive pas souvent. Je compte les larmes. Six. Six larmes. Quatre tombent de l'oeil droit et deux de l'oeil gauche. Je laisse les petits ruisseaux couler, librement, sur mes joues sèches comme le désert, à cause de l'hiver. Je les laisse tomber. Je les laisse sécher. Ca picotte ma peau. Pas de mouchoir.

Pas grave
Pas de chaleur.
Pas grave
Pas le goût.
Pas grave.

J'ai des amis. J'ai des rêves. J'ai de l'ambition. J'ai une mère. J'ai un père, en effet, même si c'est pas le vrai. J'ai de l'intelligence. (Je pense.) J'ai de l'humour (Un peu). J'ai deux yeux, (sous les verres de contact mouillés). De toute façon, ils ne doivent jamais sécher, s'ils sèchent, ils meurent.

C'est ce qui arrive à mon coeur. Alors, je dois pleurer un peu, ça n'arrive pas souvent. J'attends. Peut-être que mes larmes appelleront la pluie de printemps. Attends. J'ai pas de parapluie. Je fais avec les parapluies comme je fais avec les hommes. Je les brise ou je les perds. Le dernier que j'ai eu, je l'ai perdu. L'avant-dernier, je crois que j'ai appuyé sur le mauvais bouton, et il n'a plus jamais voulu s'ouvrir. (Le parapluie, symbole phallique?)

Alors s'il pleut, ça tombe dessus. Mais j'aime ça. C'est étrange. Ca me donne l'impression d'être invincible, d'être libre. Balivernes! Je sais que je ne suis pas libre, car je pense beaucoup trop. Je pense à ce que j'ai, à ce que je n'ai pas. Mais qui suis-je dans tout ça?

Je ne sais pas qui je suis, mais je sais qui je ne suis pas. Je ne suis pas Marilyn Monroe

ni Jeanne Moreau
ni Marie Curie
ni Jackie Kennedy
ni Claudia Schiffer
ni la reine d'Angleterre
ni Billie Holliday
ni Sade.

Mais je ne veux pas le devenir non plus. Je suis moi. Avec toutes mes questions et tout ce que je n'ai pas.

lit events

Erotic literature from around the world, Tuesday, March 14 , 8:30pm. Stories by **Jean Guillon** from India and his native France, March 14-19, 8pm. All at Théâtre de l'Esquisse, 1650 Marie-Anne E. , 527-5197.

Adeena Karasick will read from her collections on Tuesday, March 14, 4:30pm at Thompson House, 3650 McTavish, 848-0112.

Contemporary philosopher **B.W. Howe** will read from his new novel Wednesday, March 15 , 7pm at Café Nostalgie, 1425 Stanley, 849-8825.

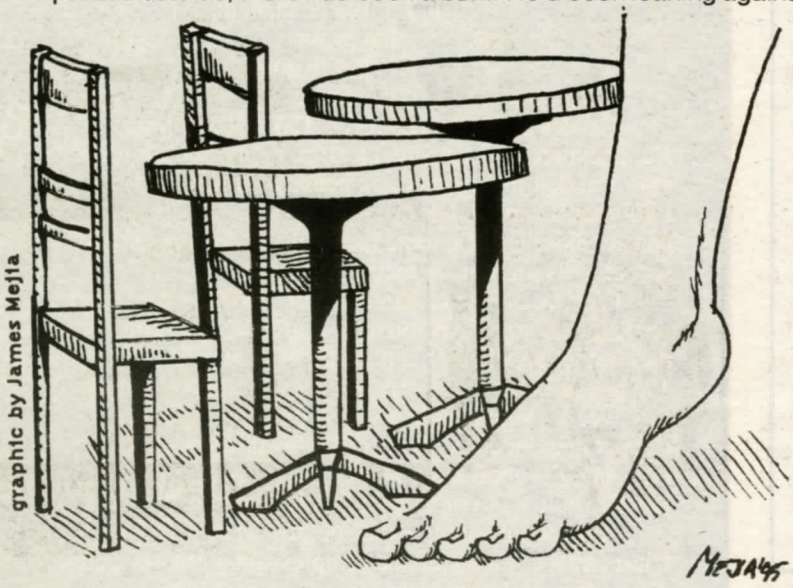
Barefoot

A short story by Tove Rees

I had a dream that I was walking barefoot through the streets of New York. No one stared and I didn't feel strange. I went for dinner at a fancy restaurant with my parents. I ate chicken salad, my Dad had mussels and a bottle of Bass, and my Mom had an open-faced, smoked salmon sandwich with capers. There were bands playing songs that sounded like the Mexican national anthem and there were girls throwing flaming batons into the air.

My mind shimmied into reality. I smiled at the thought of being shoeless in a shi-shi restaurant in the Upper West Side. It was a gruesome day, so I decided to lie in bed and play dream-analyst until my "snooze" time was up. What a heavenly ten minutes; embraced by a fresh-smelling duvet with the sound of cars going by — whose drivers had denied themselves those glorious ten minutes. The chance to be totally alone, to think about things which had absolutely no importance, relevance, or relation to the following 12 to 15 hours.

The dream-analyst in me recognized that I had actually been to a shi-shi restaurant on the Upper West Side and I had actually eaten a chicken salad there. Instead of a parade outside, there had been a bum. He'd been leaning against a lamp post, holding out a tattered paper coffee cup, asking people for change.



I guess he got sick of watching all those self-impressed people stuff their faces with pate, so he crossed the line. He sauntered through the restaurant door and forced his coffee cup into people's faces. His actions didn't shock me as much as the reaction from the people in the restaurant. They totally ignored him. It wasn't until the maitre d' bustled him out the door that they began to talk and laugh about how "rude" and "disgusting" he had been. My parents didn't seem to notice. My mom ordered another glass of wine, my dad wanted to go to the Cloisters the following day, but didn't know if we'd have enough time. We walked back to our hotel, stopped into a variety store to buy some Ben and Jerry's ice cream and peered into shop windows pointing at what we wanted.

With the remaining five minutes in my "snooze" time, I thought about those people and their pate. Maybe, if they had been barefoot, that line between their stuffed lives and his tattered life would not have been so wide.

I'm sure everyone fondly remembers those few times or moments when they went barefoot. Whether it was that romantic walk along the beach, or at the wading pool in the park right by their house, or even that spiritual dash across burning coals; these were all experiences close to their hearts.

Those inch-long splinters and pieces of glass were the price we were willing to pay for the freedom from buckling up our sandals or tying the laces of our running shoes. Maybe we can begin to admit the pride we felt in that fragment of wood lodged under our skin and that paper towel, bloodied from disinfecting the gash made by the glass. And maybe we can question why we have to wear shoes to be allowed into a restaurant, a bank, or school.

We are supposed to be so proud of our ancestors who drew beautiful pictures on cave walls, fashioned cooking utensils and weapons out of stone, and traveled thousands of miles by foot. Not only did they cross continents without motorized vehicles, they also did it without shoes.

We are also supposed to be proud of the "progress" we've made since then. Now, we paint on computer screens, cook in microwave ovens, and destroy people with the flick of a switch.

We don't feel the earth under our feet. We can't feel the smooth caress of warm granite rocks, swept clean of imperfections thousands of years ago by glaciers. We don't feel the quick piercing pain of a sharp pebble pressed into the ball of our heels. We don't feel the soft wetness of dew covered grass exploring in between our toes.

The alarm clock slashed through my thoughts. The five minutes were over. All my thoughts were of things to come: a research paper, a dentist appointment, telephone bills, blah, blah, blah. Without thinking I began my morning routine. Turned on the coffee maker. Had a shower. Dressed. Ate my slice of toast with peanut butter as I walked out the door.

On the way to the metro, I looked down to make sure I didn't trip or step on dog s— . I noticed a crack in the cement where a tiny sprig of grass was peeping through. "Someone should fix that crack, and pull out those damn weeds.

Native writer critiques loss of culture

By Derek Fong

Indigenous people have suffered a loss of culture and are under represented in the media charged Comanche writer and cultural critic Paul Chaat Smith in a speech at gallery Oboro, last Thursday.

However, Smith suggested that aboriginal people in Canada have more power than their American counterparts simply because of the amount of press coverage in Canada. He said Native-related news is "unheard of" in the United States.

Entitled *Fables of the Deconstruction: Mistaken Identities and New Inventions*, Smith began his speech by reading three of his essays on Native American history and society, including a work in progress.

In addition to being active in American aboriginal politics, Smith has written numerous essays on American Indians.

Opening with his essay *Ghost in the Machine*, Smith discussed various inventions which have had a profound impact on American natives.

For example the invention of the Colt revolver, by Texas ranger Walker Colt, "revolutionized Indian fighting and weaponry in general" and its main purpose was "to kill Comanches," Smith read calmly, under the spotlights.

Smith also discussed the invention of photography and motion pictures, which he claims had a profound impact on American relations with native people. From the first days of still photography anthropologists and artists had a fascination with aboriginals according to Smith.

"When the pictures began to move and to talk," Smith continued, "they liked it even more." He went on to criticize native roles in old westerns, singling out John Wayne's popular westerns. Natives were always portrayed in a negative light in these movies, Smith said.

Smith also discussed native's loss of a sense of culture, language and traditions, reminding his audience of the numerous casinos and bingo halls which many native Americans run today.

In his next essay, *This Knife of Sheffield Steel*, addressed the importance of culture to the native Americans. He said that there is a lack of representation among journalists, "except from the very local level," which examine native traditions and perspectives. "I think we're taking our (non-written) tradition rather too literally," Smith said to scattered chuckles.

The final essay called *Real Estate*, referred to indigenous land claims in the United States during the 1970s. Still unfinished, the essay deals with the 1972 native occupation of what is now the Bureau of Indian Affairs. The occupation was a protest for ownership rights to a section of land in Washington, called the "mall."

Native Americans eventually got part of the mall, but not until after they had almost completely gutted the Bureau during their occupation.

Smith is currently co-authoring a factual account of native activism in the United States in the 60's and 70's with Robert Allen Warrior called Like a Hurricane.

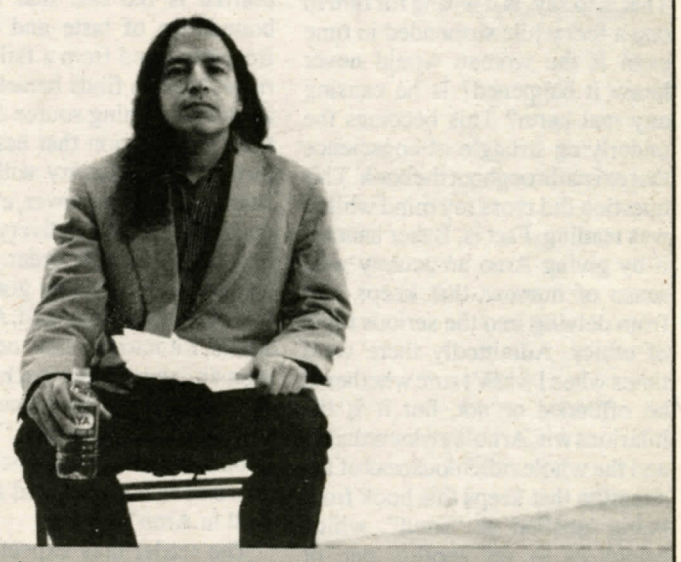


photo by Julien Saucier

Comanche writer and cultural critic Paul Chaat Smith

Stepping to the competition

by Dan Mucha

It was high-energy entertainment at the Rialto last Sunday, as four local step dance teams gathered for Break Away '95, the 1st annual Montreal step competition.

Step dancing has its roots in "boot dancing," which originated in South Africa by miners as a means of communication and entertainment. Today step consists of the rhythmic coordination of clapping, stomping, and body movement, with vocals and/or music added to enhance the performance.

Kris Bennett of Dawson college, one of the main forces organizing the competition, cited black fraternities in cities such as Detroit, Atlanta, New York, and Los Angeles as catalysts for the emergence of step. He credits films such as *House Party II* and *Malcolm X* as well as the television programme *A Different World* for introducing step into Canadian culture.

Step dancing at the Rialto

One of the competition's judges, Natasha Clery, was the first to begin a step group in Montreal in 1990, when she was a student at Vanier College. Now both Vanier and Dawson have their own official teams, as do several local high schools.

Until this competition, school basketball games have been the main venue in which these teams have been able to perform. Hence the reason behind Break Away '95 was not only to allow the teams to compete but also to shine the spotlight directly on Montreal step dancing. It was also the first Canadian step show to feature all-Canadian teams.

Dawson's group, the "Step Family," was the first to perform. In accordance with the other groups, they took a few moments during their performance to recognize the origins of step. Opening their segment with a thundering bongo beat, a group member said to the audience, "ask yourself one question; where did tap and stepping come from?"

"The drum, when they took it away, we brought the tap."

Before launching their version of step, they defined their style to the audience, while stating their definition of step: "We have militance, attitude, precision, and last but not least: rhythm."

Vanier's team wore their militance on their sleeves, coming on stage dressed in combat fatigues, performing what group leader Parul Gupta describes as "pure step." The team's name, "The Boutz," is yet another tribute to step's origins in "boot dancing."

Royal West Academy's "Boot Leg" was the youngest of the teams, in terms of their ages and it duration; two months so far. With only a brief pause in between to comment on boot dancing, ending triumphantly with "I'm proud to be black...it's heavenly to be ebony!", the group was an astonishing whirlwind of coordination and precision; all the more impressive given their youth.

The final performers of the evening, "Gods of Rhythm," were the only team not to be affiliated with a high school or college. Group leader Alexandra Landé explained that the group, formed in the east side last summer, consists of former members of the Vanier "Boutz" as well as "Black Sisters" and Steppin' Rythm." Their frenetic performance was capped by the evening's most creative finish where bodies came together to give the illusion of single bodies in action and repose.

photo by Justin Rochefort

Break Away '95

The fact that the competition resulted in an official tie between Boot Leg and Gods of Rhythm was evidence of the high quality of the performances. On this night, step shined in its full glory, as did black history.

The four horsemen ride across Con U

- The News (Jane. 4:2)
- The Features (Bob. 1:5)
- Fringe Arts (Fnd. 22:8)
- Sports (Ann. 3.1415)

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Two hot shows

photo by Ron Casseus

It's Sunday, we get to Cafe Campus and the opening act is playing MTV style, you know, him alone with his acoustic guitar. I'm not big on acoustic performances but i appreciated it. It was David Harris. We talked briefly, after his show, about the state of black rock in the industry. Conclusion -it ain't good.

Then Dionne Farris (ex-Arrested Development) take's the stage and makes us discover her voice and her latest project called ***WILD SEED WILD FLOWER***; a mix of funk, jazz, rock and blues.

I'm not big fan of A.D. but she made it evident that participation is in the past. That night was cool, although she had to ask people to get on the dance floor. Thank god for people gettin' it on up on the floor, if wasn't for them the show would've lacked some serious groove. I really enjoyed the soiree. Note that the next time that she comes to town tickets won't be so cheap.

—Ron Casseus

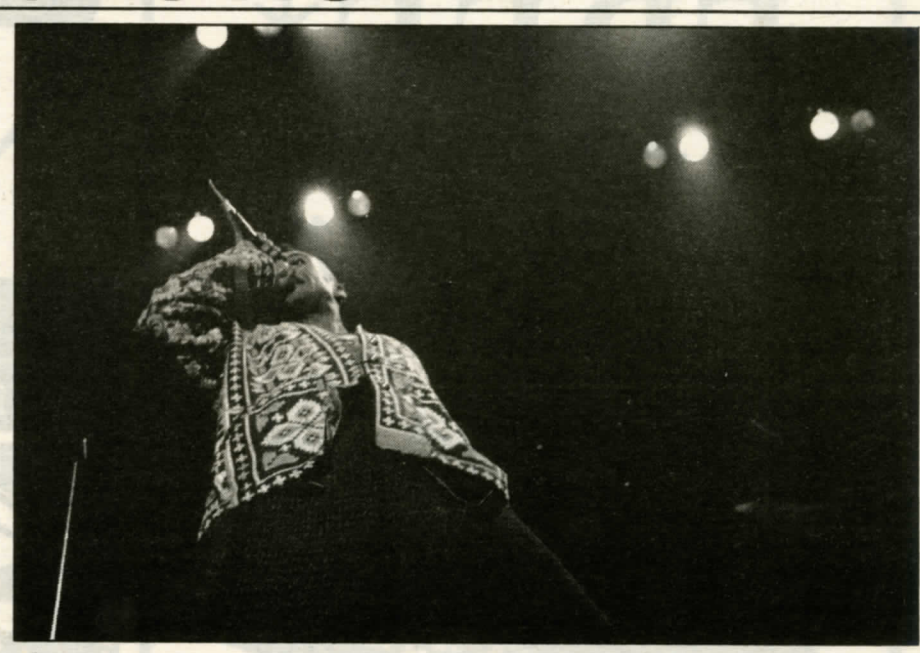

photo by Ron Casseus

Fishbone played to a near-to-capacity crowd at the Metropolis last Wednesday. Some would say they filled the house because of a special "buy one ticket and get an other one free" deal. Hey! I' m not gonna dog the brother for that kind of stunt.

Angelo Moore, a.k.a. stunt man/crowd mover/body surfer/lead singer of the group did not disappoint his fans. However, he may have surprised some of them when he climbed to the second floor by boosting himself on a light fixture on a rebound of body surfers. -Booya!

Body surfin', slam dancin' and stage divin' were in the mix but stage divin' was kept to a minimum due to the gorilla assault stage hands of the Metropolis. Musically, the band played new material from their new album.

—Ron Casseus

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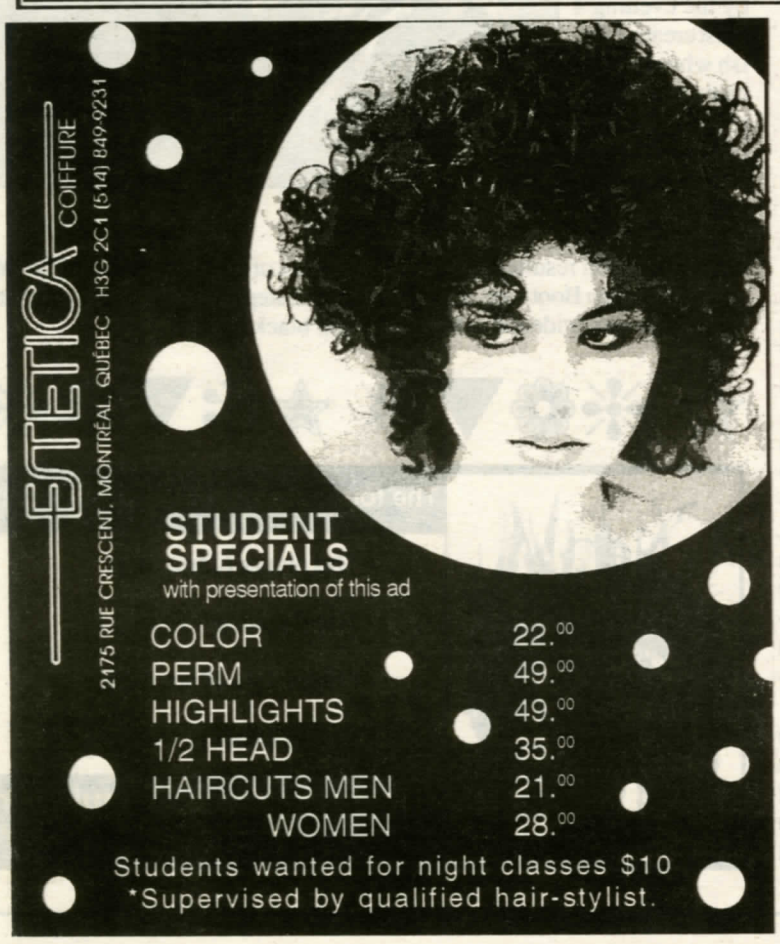

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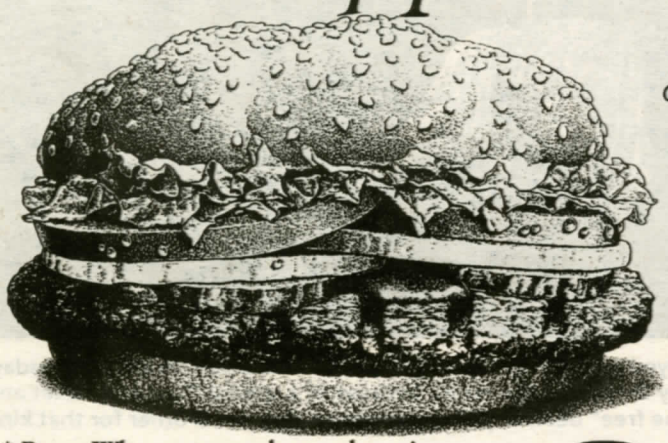

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Leaders of the pack

by Danny Chan

Concordia fifth-year point guard Emerson Thomas scored a career-high 33 points as the Stingers men's basketball team defeated the McGill Redmen 97-69 in the Quebec league finals. Last Friday's win at McGill gives Concordia their seventh straight basketball league championship and the university's 15th overall and sends the Stingers to the Canadian national championships in Halifax.

"We had some great players tonight. Emerson had an unbelievable game and Max (forward Maxime Bouchard) had a great game too. I think we wanted it. Those guys led by example and they just proved Concordia wanted to win more. That was pretty much the difference," said Stingers guard Justin Padvaiskas.

The teams were in a dead heat for much of the first half, with Thomas keeping his team close. Concordia and McGill were tied 31-31 in the first half before the Stingers erupted for a 17-4 tear to take a 48-35 to finish the half. Thomas scored seven field goals and went 4-for-4 from the line to lead both teams with 21 first-half points.

Bouchard scored nine points in the first five minutes of the second half to increase Concordia's lead.

"With two minutes to go in the first half, it was a four-point game. We wound up 13 at the half. I think that was the turning point in the game. In the second half, we were just able to increase the lead. We played well. I guess they didn't shoot the ball too well today as they have against us in the past," said Stingers head coach John Dore.

Bouchard finished scored 15 points in the second to finish the game with 29 points, while

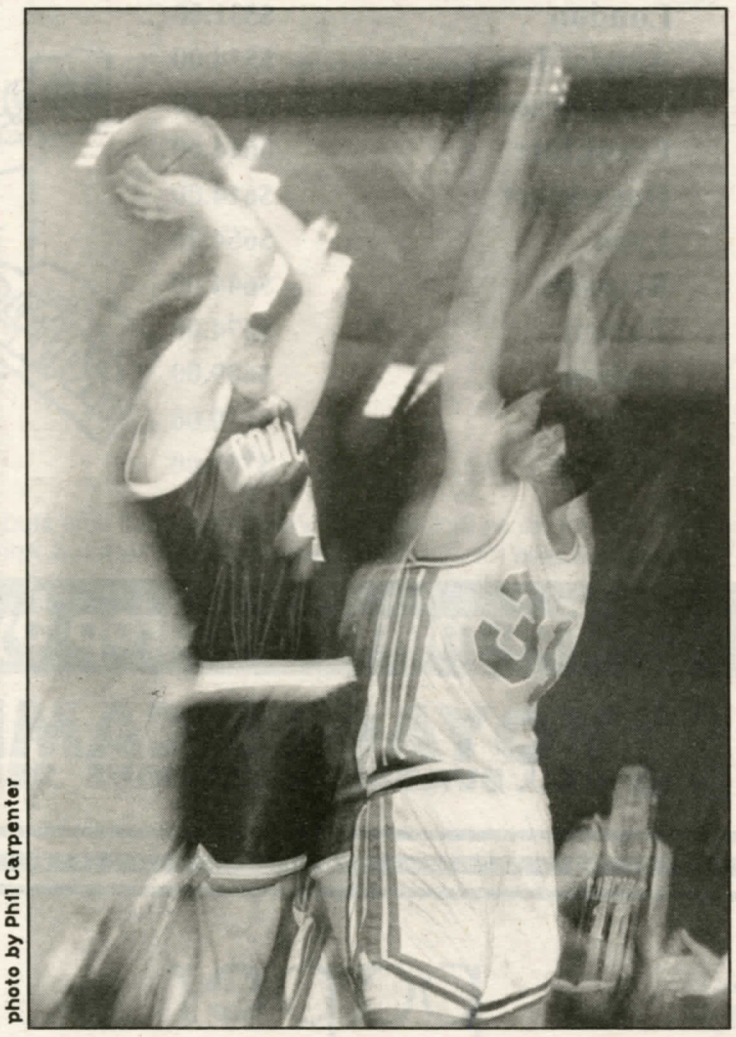


photo by Phil Carpenter

Concordia forward Gaetan Prosper grabbed 11 rebounds.

The Stingers swept the series 2-0; Concordia defeated the Redmen 94-83 at home last Tuesday. The team is seeded seventh in this weekend's eight-team national championships.

"I think they're pretty focused. The veterans lead by example. You're not going to find a finer person than an Emerson Thomas, who's been there all five years he's played now. Arsenault's been there four years. They know what it's all about. They'll get the other guys ready to play. It's not a question of getting pumped up. It's a question of being focused and mentally and physically prepared to play," Dore said.

Padvaiskas said the team is ready for the next step.

Said Padvaiskas, "The guys are excited to win this but I think this is just a step. We're not going to end the year here, that's for sure. We're looking towards the nationals and that was the goal from the start and that's where we're headed hopefully."

Canadian Football League is recruiting Con U Stingers

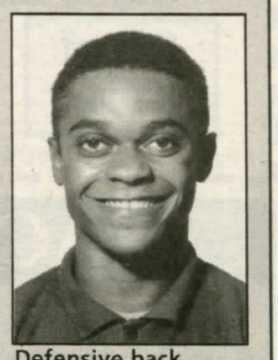
by Rob Bertrand

The Canadian Football League held its draft on Saturday, and Concordia players fared well, led by Stinger defensive back Mark Montreuil. He was drafted third overall.

Dan Lavallee and Mike Simoncic were both drafted by the Ottawa Rough Riders, in the fifth and sixth rounds respectively. Luc Pelland

signed on with Ottawa as a free agent.

The total represents Concordia's best year since 1975, when Stingers head coach Pat Sheahan was still a player. That year saw six Stingers drafted, according to Sheahan.



Defensive back Mark Montreuil

Every year, the CFL invites what it feels are the top five prospects to the draft. Montreuil, one of the select players chosen, was flown to Saskatoon for the draft, courtesy of the league.

Montreuil, who once called football a "good learning experience", was drafted third by the Toronto Argonauts. Tom Nutten of Western Michigan and Stefan Reid of Boise State were chosen first and second respectively.

The 6-foot-2, 188 pound cornerback is in his last semester at Concordia, finishing up a degree in urban studies.

"He's an outstanding athlete," said Sheahan. "We didn't exactly take an amoeba and make a good football player out of him, he already had all of the basics required."

In 1992, his first year, Montreuil had difficulties adjusting to the pressures of playing for the Stingers. He was a receiver that first year, having finished playing with the West Island Broncos. The following year he changed positions, moving from receiver to cornerback.

He already had all the physical parts of the game at his command, he just had a small mental hurdle to overcome. "He just needed the confidence and the maturity," said Sheahan.

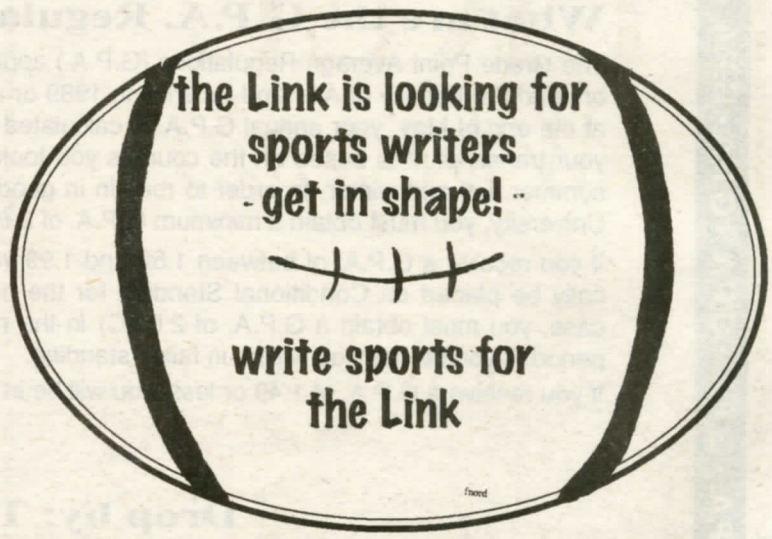
The most dazzling part of Montreuil's game is his speed. At the CFL evaluation camp in Winnipeg last month, he ran the 40-yard dash in 4.36 seconds, the fastest of the 75 prospects. His personal best for that distance is 4.29, clocked in August at the Stingers football camp.

Montreuil's hard work was not lost on his teammates, who voted him most dedicated player at the annual Concordia Football Awards last week-end.

CIAU Men's Basketball Championship Schedule

Day 1
March 17

1:00 pm	McMaster (3) Toronto (6)	6:00 pm	Alberta (4) Guelph (5)
3:00 pm	Concordia (7) Victoria (2)	8:00 pm	Brandon (1) Cape Breton (8)



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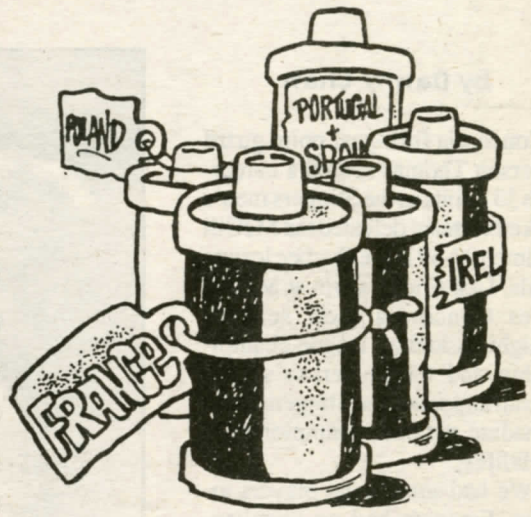

* All prices include tax. * Valid only for full time students with ISIC card.
* Fares applicable for specific departure dates in March & April. * Booking conditions apply.

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ATTENTION: *Arts and Science Students*

G.P.A. REGULATIONS

What are the G.P.A. Regulations?

The Grade Point Average Regulations (G.P.A.) applies to you if you entered the Faculty of Arts and Science in 1989 or after. Each year, at the end of May, your annual G.P.A. is calculated and appears on your transcript. It is based on the courses you took in the previous summer, fall and winter. In order to remain in good standing at the University, you must obtain a minimum G.P.A. of 2.00(C).

If you receive a G.P.A. of between 1.50 and 1.99 you will automatically be placed on Conditional Standing for the next year. In this case, you must obtain a G.P.A. of 2.00(C) in the next assessment period. If you do not, you will be in failed standing.

If you receive a G.P.A. of 1.49 or less, you will be in failed standing.

Where Can I Get More Information?

1. See your Undergraduate Adviser in your Department. Every Undergraduate student in Arts and Science has a Departmental Adviser. Make an appointment with the Department Secretary.
2. See the 1994-95 Undergraduate Calendar, "Academic Performance Requirements", page 60.
3. See a professional Adviser in the Office of Student Affairs, Arts and Science.

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